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The Goddess Aperet-Isis “*prt-st*” in ancient Egypt

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Abstract

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The current paper is concerned with the ancient Egyptian goddess *prt-st*. The cult of *prt-st* was widely spread at Akhmim where she was usually depicted together with the god Min. The earliest evidence of her name dates back to the New Kingdom and her cult became widely spread during the Graeco-Roman period. *prt-st* was widely depicted on temple walls and funerary stelae. Moreover, her name was also mentioned in the *htp dj nsw* formula during the Graeco-Roman period, reflecting her funerary role in ancient Egyptian theology. The research will discuss the several ways of writing her name, her titles, her cult center, her representation on temple walls and funerary stelae, her role in ancient Egyptian theology, and the gods whom she associated with. The paper intends to shed light on the goddess *prt-st*, it will analyze the different representations of the goddess on temple walls and funerary stelae since the New Kingdom until the Graeco-Roman period.



I. Introduction

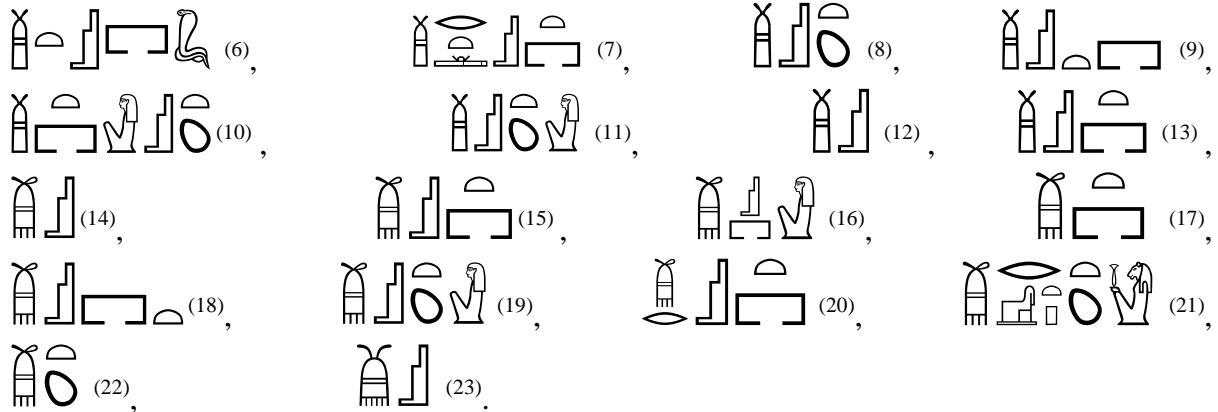
prt-st is an ancient Egyptian goddess who probably was a local goddess worshipped at Akhmim. It could be suggested that her cult started in the Late 18th Dynasty and became widely spread by the Graeco-Roman period ⁽¹⁾. She was usually depicted in a complete human form with the Hathoric emblem over her head surmounted by two feathers. She was rarely shown in a zoomorphic form with a head of a lioness with the sun disc and uraeus over her head ⁽²⁾.

(1) Feucht, E., “Aperetiest (*prt st*)”, *LÄ* I, col. 335; Gauthier, H., “La Déesse Triphis”, *BIFAO* 3, 1903, p. 173; Kuhlmann, K.P., “Der Felsentempel des Eje bei Akhmim”, *MDAIK* 35, 1979, pp.183,188.

(2) *LGG.*, II, p. 105 ; Kuhlmann, K.P., “Der Felstempel des Eje bei Achmim”, *MDAIK* 35, 1979, p. 186; Harari, R. & Lambert, G., *Dictionnaire des dieux et des mythes égyptiens*, Le Grand Livre du mois, 2002, p. 22.

II. Name of the goddess *ꜥprt-st*

The name of *ꜥprt-st* was divided into two parts; the first part is  *ꜥpr* which means “to provide” or “to equip”⁽³⁾; the second part  *st* meaning “the throne”⁽⁴⁾ means “she who equips the throne” or “she who is provided with a throne”⁽⁵⁾. It was written in several forms starting from the New kingdom until the Greco-Roman Period as follows:



(3) Wb. I, 180, 8.

(4) Wb. IV, 1, 8.

(5) Feucht, E., “Aperetiest (aprt st)”, *LÄ* I, col. 335; Harari, R., & Lambert, G., *Dictionnaire des dieux et des mythes égyptiens*, p. 22.

(6) Calverley, A.M., *The Temple of King Sethos I at Abydos, Vol. I: The Chapels of Osiris, Isis and Horus*, London, 1933, Tf.27, li.u.

(7) Calverley, A.M., *The Temple of King Sethos I at Abydos, Vol. IV: The Second Hypostyle Hall*, London, 1935, Tf. 69, SW.

(8) CG 22007.

(9) CG 22070.

(10) CG 22095.

(11) CG 22209.

(12) CG 22124.

(13) CG 22052, CG 22053, CG 22139, BM 1018, Leiden stela V 20.

(14) ÄIN636.

(15) CG 22017, CG 22045, CG 22114, ÄIN636.

(16) CG 22074.

(17) CG 22114.

(18) E19262 = Guimet 1753.

(19) CG 22151.

(20) Kees, H., “Das Felsheiligtum des Min bei Achmim”, *RT* 36, 1914, Tf. 51, Abb. 2.

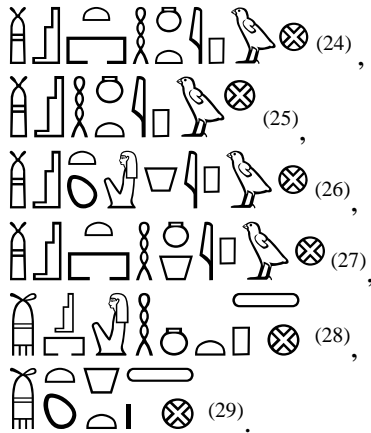


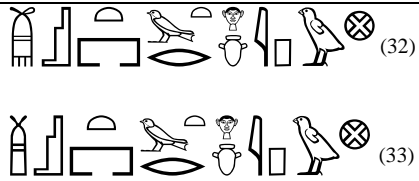
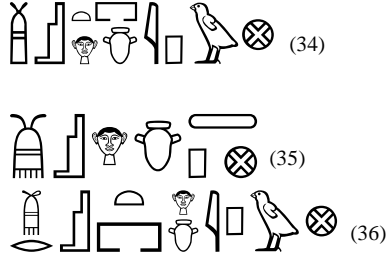
(21) Sauneron, S., *Le Temple D’Esna*, VI/1, Le Caire, 1975, N° 485, 14- 15.

(22) BM 1139.

(23) PM 6352.

III. Titles

Although the goddess *ḥprt-st* is considered a local goddess, she carried several titles which would give a clue for her role in ancient Egyptian theology as follows:

Title	Translation	Forms
<i>ḥprt-st ḥnwt jpw</i>	Aperet-Isis, the lady of Akhmim	This title was written in several forms as follows: 
<i>ḥprt-st wrt ḥnwt jpw</i>	Aperet-Isis, the great, lady of Akhmim	
<i>ḥprt-st wrt ḥrj.(t) jpw</i>	Aperet-Isis, the great, who dwells at Akhmim	
<i>ḥprt-st wrt ḥrj.(t)-jb jpw</i>	Aperet-Isis, the great, who dwells at Akhmim	
<i>ḥprt-st ḥrj.(t)-jb jpw</i>	Aperet-Isis, who dwells at Akhmim	

(24) CG 22053, BM 1018.

(25) CG 22124.

(26) CG 22209.

(27) CG 22052.

(28) CG 22074.

(29) BM 1139.

(30) CG 22007.

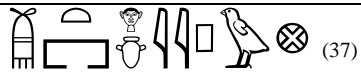


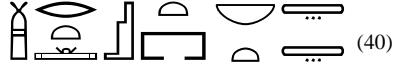


(31) CG 22151.

(32) CG 22114.

(33) CG 22139.

(34) CG 22070.

(35) PM 6352.

Title	Translation	Forms
		 (37)
<i>ḥprt-st wrt mwt-nṯrt ḥrj.(t)-jb jpw</i>	Aperet-Isis, the great, mother of god, who dwells at Akhmim	 (38)
<i>ḥprt-st ḥrj.(t)-jb ḥwt- (mn-m3t-r)</i>	Aperet-Isis, who dwells at the temple of the king (Seti I)	 (39)
<i>ḥprt-st nbt t3wy</i>	Aperet-Isis, lord of Two Lands	 (40)
<i>ḥprt-st ḥr.s n pr(t) m t3- nṯr</i>	Aperet-Isis her face coming out of the land of god	 (41)
<i>ḥprt-st m ḥwt-jḥ⁽⁴²⁾</i>	Aperet-Isis, in the temple of the Moon ⁽⁴³⁾	 (44)


(36) Kees, H., “Das Felsheiligtum des Min bei Achmim”, *RT* 36, 1914, Nr. II.

(37) CG. 22114.

(38) BM 1139; Gauthier, H., “LA Déesse Triphis”, *BIFAO* 3, 1903, p. 177.

(39) Calverley, A.M., *The Temple of King Sethos I at Abydos*, I, Tf.27, li.u.

(40) Calverley, A.M., *The Temple of King Sethos I at Abydos*, IV, pl. 69, 3, A, SW.

(41) Petrie, W.F., *Athribis*, Tf. XVII, but Leitz translates this title as follows  *ḥprt-st.s m prt.s m t3-nṯr*. see *LGG* II, 105.

(42) For further reading, see, Olettepelletier, J.G., “Le dieu Min protecteur de la lune”. Aspects et rôles lunaires du dieu de la fertilité”, *EAO* 72, suppl. n° 2, 2013, pp. 9-16; Altmann-Wendling, V., “Of Min and moon – cosmological concepts in the Temple of Athribis (Upper Egypt)”, in: Rosati, G. & Guidotti, M. C. (eds.), in: *Proceedings of the XI International Congress of Egyptologists*, Florence, 2015, pp. 7-13.

(43) A temple of moon is attested at Akhmim. God Min was also considered a lunar god which links him with the celestial realm. He carried the titles “defender of the moon” and “who dwells in the temple of the moon”. Accordingly, the sanctuaries of Min were referred to by the epithet *ḥwt-jḥ*. Preys, R., “Le vautour, le cobra et l’œil : jeu de mots et jeu de signes autour d’une déesse”, *OLA* 191, pp. 480-481. The two feathers probably associate between her and the celestial realm as lunar goddess; Kuhlmann, K., “Der Felstempel des Eje bei Achmim”, *MDAIK* 35, 1979, p. 187.

(44) *LGG*, II, p. 105; Berlin Stela Inv.22489. see, Scharff, V., “Ein Denkstein der römischen Kaiserzeit aus Achmim”, *ZÄS* 62, 1927, pp. 91- 92.

IV. Cult center

IV.1. Akhmim

According to the titles of *ḥprt-st* “Aperet-Isis, the great, mother of the god, who dwells at Akhmim”, “Aperet-Isis, the lady of Akhmim”, it is clear that Akhmim was her main cult center. Akhmim is located about 450 Kilometers south of Cairo on the east bank of the Nile and about 200 km north of Luxor, in Sohag governorate⁽⁴⁵⁾. It was the capital of the 9th nome of Upper Egypt. It was the main cult center of the god Min, the god of fertility⁽⁴⁶⁾ and ‘Lord of Ipw’⁽⁴⁷⁾.

Akhmim was known in ancient Egyptian texts as *jpw*, its name was written in various forms as follows: (48). The oldest name referred to Akhmim is *jpw* starting from the 5th Dynasty in the tombs of priests and high officials of Akhmim. By the Middle Kingdom, they started to refer to the city

by the name *ḥnty-Mnw*⁽⁴⁹⁾ , which means ‘belonging to Min’⁽⁵⁰⁾. It was called *chemmis*⁽⁵¹⁾ and Panopolis ‘the city of Pan’ during the Ptolemaic Period⁽⁵²⁾.

IV.2. Abydos

The worship of Aperet-Isis was also associated with Abydos. The title *ḥprt-st ḥrj.(t)-jb ḥwt- (mn-mꜣt-rꜥ)* | “Aperet-Isis, who dwells at the temple of the king (Seti I)” is inscribed over the northern wall of Horus chapel at the

(45) Gauthier, H., “Notes géographiques sur le Nome Panopolite”, *BIFAO* 4, 1905, pp. 39, 44, 45; Gauthier, H., *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques* IV, Le Caire, 1927, p. 47; Kanawati, N., *Sohag in upper Egypt, A Glorious History*, Sydney, 1999, pp. 8- 12; El-Masry, Y., “Evidence of building activities of certain monarchs from inscribed material in Akhmim”, *MDAIK* 64, 2008, p. 207, n. 1; Kanawati, N., “Akhmim”, *OEA* I, Oxford, 2001, pp. 51- 53; Hafez, M., “Akhmim “Panopolis” in the Graeco-Roman Period: A Historical, Archaeological Study and Local Touristic Development” *MFTH* 4, (2/2), December, 2020, p. 94.

(46) Karig, J., “Akhmim”, *LÄ* I, col. 54; Abdel Nasser, G., Baumann, S. & Leitz, Ch., “A Newly Discovered Edifice of Atum in Akhmim Part of the Necropolis of the Primeval gods?”, *ENiM* 8, 2015, p.187.

(47) Brovarski, E., “Akhmim in the old kingdom and first intermediate period P. Posener-Kriéger (Ed.), *Mélanges Gamal eddin Mokhtar* 1, Le Caire, 1985, p. 117.

(48) *Wb.* I, 69, 5; Leitz, Ch., “ipw”, *OLA* I, 2002, p. 221; Fischer, H., “A Stela of the Heracleopolitan Period at Saqqara: the Osiris Iti”, *ZÄS* 90, 1963, pp. 40- 41.

(49) Claude, M., “De Jpw à Panopolis Regards Grecs sur la Toponymie et la Topographie d’un Territoire Égypte”, *Archéologie des Sociétés Méditerranéennes*, UMR 5140, pp. 70-72

(50) Karig, J., “Akhmim”, *LÄ* I, col. 54; Kuhlmann, K.P., “Materialien zur Archäologie und Geschichte des Raumes von Akhmim”, *SDAIK* 11, Mainz, 1983, pp. 9-13.

(51) Kanawati, N., *Sohag in Upper Egypt*, Cairo, 1999, pp. 8-13.

(52) Van Rengen, W., “Panopolis”, *The Encyclopedia of Ancient History*, Oxford, 2013, pp. 5028-5030.

temple of Seti I located in Abydos⁽⁵³⁾. It reflects that this goddess played an essential role in the city of Abydos⁽⁵⁴⁾.

IV.3. Athribis⁽⁵⁵⁾


ḥprt-st was worshipped at Athribis during the Graeco-Roman period. She was a member of the triad of Athribis together with Min and Kolanthes⁽⁵⁶⁾.

V. Representations of ḥprt-st at Temples

(Doc. 1) The rock chapel in the north of the Great Temple in Akhmim

This chapel dates back to the reign of king Thutmose III. Later on, it was usurped by Ay (architect Nakht-min). This chapel is located at el-Salmuni, 9 km to the east of Akhmim⁽⁵⁷⁾.

- a- It carries the oldest representation of ḥprt-st. The north-eastern wall of Room E carries a representation of Thutmose III shown while offering *Maat* to ḥprt-st, Horus, and Isis. ḥprt-st is depicted standing with the Hathoric emblem over her head. She is shown holding a *wꜣs* scepter in her left hand and ḥnh sign occupies the right hand⁽⁵⁸⁾.
- b- ḥprt-st is shown to the left side of the portal, sitting while her head is surmounted by the Hathoric emblem. She delicately touches Horus back with the right hand while the left hand holds the sign of ḥnh. The inscriptions above ḥprt-st reads as follows:



ḥprt-st ḥrj.(t)-jb ipw ‘Aperet-Isis, who dwells at Akhmim’.
- c- On the left wall of the courtyard, there is a representation of the King and the Queen in front of Min, Isis, Horus, and ḥprt-st. Unfortunately, this scene is in very bad condition⁽⁵⁹⁾.

(53) Calverley, A.M., *The Temple of King Sethos I at Abydos*, I, pl. 27, li.u.

(54) Abydos is one of the oldest ancient Egyptian cities, currently located in Sohag Governorate. The primary cult center for the worship of Osiris was located in Abydos, which served as the capital of the 8th nome of Upper Egypt, for more information, see Wegner, J.W., “Abydos”, *OEA I*, 2001, p. 7.

(55) Athribis is situated at the west bank of the Nile near the modern settlement Nag' al-Shaykh Hamad about 7 km southwest of Sohag on the Area of the ancient 9th Upper Egyptian district. Its capital was Akhmim, which was located to the eastern side of Athribis on the opposite bank of the Nile. Müller, M. & Teotino, C., “Tempel der Repit in Athribis”, *Archäologie in Deutschland* 6, 2006, p. 14; Petrie, W.F., *Athribis*, London, 1908, p. 1.

(56) Rösseler-Köhler, U., “Repit“, *LÄ V*, col. 238; Qauegebeur, J., “Kolanthes“, *LÄ III*, col. 671.

(57) This is a rock-cut temple that is decorated with scenes of Nakhtmin who was the Priest of god Min during King Ay's reign, late 18th Dynasty, New Kingdom. The temple is built at a mountain slope, far away from residents. Later on, several scenes of Ptolemy II were added while worshipping local deities. For further reading, see Kuhlmann, K.P., “Der Felsentempel des Eje bei Akhmim”, *MDAIK* 35, 1979, pp. 165-188.

(58) Kuhlmann, K.P., “Der Felsentempel des Eje bei Akhmim”, *MDAIK* 35, 1979, p. 178.

(59) Kuhlmann, K.P., “Der Felsentempel des Eje bei Akhmim”, *MDAIK* 35, 1979, p. 182.

(Doc. 4) Edfu Mammisi

On the northern wall of the Edfu mammisi, the King is shown holding an incense burner. The Queen is also shown holding a sistrum in front of the goddess Hathor. The latter is shown while suckling Horus. The king and the queen are followed by a row of goddesses who are identical to each other. They are depicted in the form of a lady with two horns and a sun-disc over their head. Each goddess is shown holding the sistrum in the right hand and the left hand is shown holding a palm frond. They are shown in order as follows: Neith, Sothis, Hathor, Nekhbet, Mut, Isis, Hathor, Nephtys, Isis, *ʕprt-st*, Hathor, Khawit, Bastet, Tefnut ⁽⁶⁴⁾.

(Doc. 5) Temple of Repit in Athribis


King Ptolemy XII is depicted on the walls of chamber (E4) at the Temple of Repit while offerings the crown in front of Min, *ʕprt-st*, and Repit ⁽⁶⁵⁾. *ʕprt-st* is shown standing, holding the *wꜣd* scepter in her right hand and the left hand holding *ʕnh*. She is depicted with the vulture cap, two horns, a sun disc, and a cobra over her head.

(Doc. 6) Temple of Esna

This temple carries the only depiction of *ʕprt-st* as a leonine headed human body which is quite rare. It dates back to the reign of Caracalla, Roman period. The King is shown to the left side wall of the hypostyle hall while holding two *nw* jars in front of Min and *ʕprt-st*. The latter is depicted with the sun disc and uraeus over her head. She is holding a *wꜣd* scepter in her right hand and an *ʕnh* knot in her left hand ⁽⁶⁶⁾.

VI. The representations of *ʕprt-st* over funerary stelae**(Doc. 7) Funerary Stela of *hr-wn-nfrrt*** 

It is kept under the number (CG.22017) at the Egyptian Museum in Cairo. It dates back to the Greco-Roman era. It was discovered in Akhmim. The stela is made out of Limestone. The stela measures about 52 cm. high and 36 cm. wide. The upper part of the stela is semi-circular in shape. It carries a representation of the deceased in a praying attitude in front of Min, Horus the avenger for his father, and *ʕprt-st* is shown as a lady with two horns and the sun-disc over her head right hand is shown holding a *was* scepter while the left hand is

occupied by an *ʕnh* sign ⁽⁶⁷⁾. Her name is written above her head as follows:  *ʕprt-st* 'Aperet-Isis'.


(64) Chassinat, É., *Le Mammisi D'Edfu Mammisi*, Le Caire, 1939, pp. 11-10.

(65) Müller, M. & Teotino, C., "Tempel der Repit in Athribis", *Archäologie in Deutschland* 6, 2006, p. 16.


(66) Sauneron, S., *Le Temple D'Esna*, VI/1, N° 485.

(67) Kamal, A., *Stèles Ptolémaïques et Romaines*, I, CGC. N° 22001-22208, Le Caire, 1905, p. 18.

(Doc. 8) Funerary Stela of šp-[n] -mnw 


It is kept under the number (CG.22045- JE.28832) at the Egyptian Museum in Cairo. It dates back to the Greco-Roman era. It was discovered in Akhmim. The stela is made out of Limestone. It measures about 64 cm. high and 41 cm. wide. It is a round-topped stela that is divided into two parts. It carries a representation of the deceased in a praying attitude in front of Min, Horus the avenger for his father, and šprt-st is shown as a lady with the two horns and the sun-disc over her head right hand is shown holding a w3s scepter while the left hand is occupied by an ḥnh sign⁽⁶⁸⁾. Her name is written above her headdress:  šprt-st ‘Aperet-Isis’.

(Doc. 9) Funerary Stela of ph3t 

It is kept at the Egyptian museum in Cairo (CG.22114- JE.26886). The place of discovery is Akhmim. It dates back to the Greco-Roman era. The stela is made out of Limestone. It is 78 in height and 44 in width. It is a round-topped stela representing the deceased standing in a praying attitude in front of several gods. The deceased is depicted to the right side standing in front of god Min, god Horus the avenger for his father, and šprt-st is shown standing and wearing a long tight-fitting dress. She is wearing a vulture cap over which there are two horns, the sun disc in between. Her left hand is occupied by w3d scepter while her right hand is holding ḥnh sign⁽⁶⁹⁾. The text above šprt-st reads as follows:  šprt-st wrt ḥrj.(t)-jb jpw ‘Aperet-Isis, the great, who dwells in Akhmim’.

(Doc. 10) Funerary Stela of Pesnezemibsash 

It is kept at the Egyptian museum in Cairo (CG.22151). The place of discovery is Akhmim. It dates back to the Greco-Roman Period. The stela is made out of Limestone. It is 60 in height and 38 in width⁽⁷⁰⁾. It is a round-topped stela that carries the representation of the deceased to the right side. He is shown standing with a praying attitude in front of god Min is followed by šprt-st who is shown standing and wearing a long tight fitting dress. She is wearing a vulture cap over which there are two horns, the sun disc in between, She holds the ḥnh sign in her right hand, while her left arm is bent upwards with the palm facing forwards. She is followed by Osiris, Isis, Horus the avenger for his father, and Nephtys⁽⁷¹⁾.

Her name is inscribed as follows:  šprt-st ‘Aperet-Isis’.

(68) Kamal, A., *Stèles Ptolémaïques et Romaines*, I, CGC., p. 41.

(69) Kamal, A., *Stèles Ptolémaïques et Romaines*, I, CGC., p. 97.

(70) Kamal, A., *Stèles Ptolémaïques et Romaines*, I, CGC., p. 138.

(71) Abdelhalim, A., “A Lunette Stela of Pasenedjemibnash in Cairo Museum CG 22151”, *BIFAO* 114, 2015, p. 3.

(Doc. 11) Funerary Stela of *Wsr-wr*


It is kept at Louvre Museum [E19262 = Guimet 1753]. It dates back to the Ptolemaic Period. It was discovered in Akhmim. The stela is made out of Limestone. It measures about 60 cm. high and 45 cm. wide. It is a round-topped stela that is divided into two parts. The main scene depicts the deceased to the right side standing and His head is surmounted by a *bꜣ* bird. He is shown in front of god Min. They are followed by a representation of *ꜥprt-st*. The latter is shown standing, wearing a long tight fitting dress. She is wearing a vulture cap over which there are two horns, the sun disc in between, and surmounted by two plumes. Her left hand is occupied by a wag staff while the right hand is holding *ꜥnh* sign. She is followed by Osiris, Isis, Nephtys, Horus the avenger for his father, and Repit who is shown as a leonine-headed human body ⁽⁷²⁾. The text above *ꜥprt-st* reads as follows:

 ‘*ꜥprt-st wrt ḥrj.(t)-ib jpw*’

‘Aperet-Isis, the great, who dwells at Akhmim’.


(Doc. 12) Funerary Stela (PM 6352)

It is a Grandorite Ptolemaic stela that is kept at Hildesheim Museum in Germany. It was discovered in the city of Abydos. The stela measures about 84 cm. high and 51.6 cm. wide. The stela belongs to a lady who lived during the Ptolemaic era. It contains her autobiography. The lady was killed by a crocodile at the age of 20 years old. It is a round-topped stela. The main scene of the stela shows its owner standing in a praying attitude in front of several deities; to the right side, she is shown rising up her right hand while holding an incense burner in the left hand. In front of her, there are four gods, one of which is *ꜥprt-st*. The latter is shown in the form of a lady who is standing while her head is surmounted by the two horns a sun disc. Her left hand is holding the wag scepter while her right hand is holding an *ꜥnh*

sign⁽⁷³⁾. The text above *ꜥprt-st* reads as follows:  ‘*ꜥprt-st ḥrj.(t)-ib jpw*’ ‘Aperet-Isis, who dwells at Akhmim’.

(Doc. 13) Funerary Stela of the priest Nesmin

It is kept at the Museum of Copenhagen (ÆIN636). Its place of discovery is unknown. It dates back to the Ptolemaic period. It is 0.50 in height and 0.38 in width. The stela is in a very rough condition. It is divided into two parts. To the left side, there is a representation of Nesmin led by Anubis in front of Osiris, Isis, and Nephtys; to the right side, Nesmin is shown in a praying attitude in front of Min, Horus, and *ꜥprt-st* “The Lady of *jpw*”. *ꜥprt-st* is shown as a lady with double feathers over her head. She is shown standing and holding *wꜣd* scepter in h left hand while the right hand is occupied by the *anx* sign. Her head is surmounted by

two feathers. The text above *ꜥprt-st* reads as follows:  ‘*ꜥprt-st ḥnwt jpw*’ ⁽⁷⁴⁾. ‘Aperet-Isis, the lady of Akhmim’.


(72) Moret, A., *Catalogue du Musée Guimet: galerie égyptienne: stèles, bas-reliefs, monuments divers*, I, Paris, 1909, pp. 85 – 88, II, pl.XXXVIII; Munro, P., “Die Spätägyptischen Totenstelen”, *ÄF* 25, 1973, p. 317 .

(73) Von Karl Jansen- Winkeln, “Die Hildesheimer Stele der Chereduanch”, *MDAIK* 53, 1997, pp. 91- 92.

(74) Koefoed-Petersen, O., *les StÈles Égyptienne*, Copenhagen, 1948, pp. 46-47.

(Doc. 14) Funerary Stela of Ta-shera-Menu 

It is kept at the British Museum (1139). It is a limestone stela that was discovered at Akhmim and dates back to the Ptolemaic period⁽⁷⁵⁾. It is a round-topped stela that carries a depiction of the deceased in a praying attitude in front of Osiris, Anubis, Horus the avenger for his father, and Isis to the right side. To the left, the deceased is shown in a praying attitude in front of Min, Horus, Nephtys, and *ʕprt-st*. The latter is shown as a lady with two feathers and a sun disc adorning her head. She is holding the *w3d* scepter in her right hand

and an *ʕnh* knot in her left hand. The text above *ʕprt-st* reads as follows: 
ʕprt-st ḥrj.(t)-ib jpw ‘Aperet-Isis, who dwells at Akhmim’.

VII. The role of *ʕprt-st* in the ancient Egyptian religion**VII.1. *ʕprt-st* in the *ḥtp dj nsw* formula**

During the Greco-Roman period, her name was commonly mentioned in the offering formula on a large number of funerary stelae. The *ḥtp dj nsw* formula mentions the names of several deities receiving offerings. The deceased wish to fulfill his wishes through these petitions to deities.⁽⁷⁶⁾ Several stelae mention the name of *ʕprt-st* in the offering formula, for instance: (CG 22007, CG 22009, CG 22052, CG 22053, CG 22070, CG 22074, CG 22095, CG 22114, CG 22124⁽⁷⁷⁾, V 20⁽⁷⁸⁾, ÄIN636⁽⁷⁹⁾)

For example stela CG 22053⁽⁸⁰⁾



(H)ḥtp di nsw n Wsir ḥnty imnt.t ntr ʕ3 nb 3bdw škr-Wsir ḥr-jb jpw R^c-ḥr-3ḥty jtm (H) nb t3wy Iwnw Mnw nb jpw ḥr-nd-ūt.f 3st-wrt mwt ntr ḥr-ib Jpw ʕprt-st ḥnwt jpw

An offering which the king gives (to) Osiris who is in front of the west, the great god, the lord of Abydos, (to) Sokar-Osiris, who is in Akhmim, to Re-Hor-akhti- Itm the lord of two lands of Iwnw, (to) Min the lord of Akhmim, (to) Horus the avenger for his father, (to) Isis the great, the mother of god, who is in Akhmim, (to) *ʕprt-st* the lady of Akhmim.

(75) Budge, W., *A Guide to the Egyptian Galleries (Sculpture)/ British Museum*, London, 1909, p. 268, Nr. 1001.

(76) Leprohon, R., “Offering Formulas and Lists”, *OEA II*, Oxford, 2001, p. 572.

(77) Kamal, A., *Stèles Ptolémaïques et Romaines*, I, CGC.,

(78) Klasens, A. & Braat, W.C., *Oudheidkundigmededelingen*, XLIV, Ledin, 1963, pp. 3- 5, pl. IV.

(79) Koefoed-Petersen, O., *les Stèles Égyptienne*, pp. 46-47.

(80) Awadalla, A., “Une stèle cintrée de Ns-Mnw Caire CG 22053”, *SAK* 25, 1998, p. 3.

VII.2. *ḥprt-st* as a member in the triad of Akhmim

She was considered a consort of Min at Akhmim⁽⁸¹⁾. Kuhlmann⁽⁸²⁾ and Spiegelberg⁽⁸³⁾ believe that she was a member in the triad of Akhmim together with Min and Horus the Child (*p3-ḥrd*) during the New Kingdom. This could be confirmed through the scene of King Thutmosis III with the members of this triad at Akhmim (Doc. 1 a) and (Doc. 1 d). It shows four gods in front of the King as follows: Min who is followed by *ḥprt-st*, Horus, and Isis. Kuhlmann believes that the consort in this triad is *ḥprt-st*, not Isis. However, the representation of Isis here was an exception which probably reflects the relation between Isis and Min as his consort. It also shows the association between Isis and *ḥprt-st*, and finally her relation with Horus as her son.

During the Graeco-Roman period, there were two other triads at Akhmim. The first triad⁽⁸⁴⁾ consists of Min, Repit⁽⁸⁵⁾, and Kolanthes⁽⁸⁶⁾. The other triad consists of Osiris, Isis, and Kolanthes⁽⁸⁷⁾.

VII.3. *ḥprt-st* as a member in the triad of Athribis

The triad of Athribis consists of Min, Repit, and Kolanthes which is identical to the triad of Akhmim. It also has been suggested that Min, *ḥprt-st*, and Kolanthes were worshipped at Athribis⁽⁸⁸⁾.

VII.4. *ḥprt-st* as a goddess of motherhood

There were several goddesses who were associated with motherhood in trinities regardless of their names and their representations. This reflects their association with Isis, a symbol of motherhood in ancient Egypt, and mother of Horus⁽⁸⁹⁾. It has been noticed that *ḥprt-st* played the role of mother in the triad of Akhmim as a mother of Horus the Child and in the triad of

(81) Feucht, E., "Aperetiest (*ḥprt st*)", *LÄ* I, col. 335; Bonnet, H., *Reallexikon des Ägyptischen Religionsgeschichte*, Berlin, 1952, p. 839.

(82) Kuhlmann, K.P., "Der Felstempel des Eje bei Achmim", *MDAIK* 35, 1979, pp. 168 ff.

(83) Spiegelberg, W., "Miscellen", *ZÄS* 58, 1923, p. 156.

(84) Rösseler-Köhler, U., "Repit", *LÄ* V, col. 238.

(85) The goddess Repit (Traphis) at Akhmim, the ancient Egyptian term *Hw.tRpw.t/Rpy.t*. Is the female member of the triad of Panopolis. There is an assumption that the name of *Aprt-st* has furnished its origins in Repit (Greek Triphis) whose temple was located on Athribis, to the west bank of the Nile. This opinion depended on the fact that both goddesses played an essential role at Akhmim. There is another reason for this assumption is that both of them were represented with a lioness-headed woman body. For further reading on Repit, see Gauthier, H., "La Déesse Triphis", *BIFAO* 3, 1903, pp. 165-181; Rösseler-Köhler, U., "Repit", *LÄ* V, cols. 236-242; *LGG* IV, pp. 662-663; Gardiner, A., "The Supposed Athribis of Upper Egypt", *JEA* 31, 1945, pp. 108-111; Altmann-Wendling, V., "Of Min and moon – cosmological concepts in the Temple of Athribis (Upper Egypt)", *ICE* XI, 2015, p. 7.

(86) He is an Egyptian deity who was depicted as a child. In ancient Egyptian texts, he carried the title *p3-ḥrd* 'the child'. He was shown together with the deities of Akhmim during the Graeco-Roman era. His cult was spread at south and north of the city of Akhmim, for instance, at Al Minshah. Athribis was his main cult center. He was a member in the triad of the city of Athribis together with Min and Repit. He was worshipped at the Temple of Athribis at Sohag. He appeared in several scenes as a son of Osiris and Isis instead of Horus in the triad of Athribis. Quaegebeur, J., "Kolanthes", *LÄ* III, col. 671; Bonnet, H., *RÄRG*, p. 379.

(87) Spiegelberg, W., "Miscellen", *ZÄS* 58, 1923, p. 156.

(88) Rösseler-Köhler, U., "Repit", *LÄ* V, col. 238; Quaegebeur, J., "Kolanthes", *LÄ* III, cols. 671- 672.

(89) Wilkinson, R., *The Complete Gods and Goddesses of Ancient Egypt*, London, 2003, p. 146.

Athribis as a mother of Kolanthes. According to that, she carried the title:



ꜥprt-ist wrt mwt-nꜥrt hrj.(t)-jb jpw ‘Aperet-Isis, the great, the mother of god, who dwells at Akhmim’⁽⁹⁰⁾.

VII.5. ꜥprt-st and the House of Moon

A moon house (*hw.t jꜥh*) is attested at Akhmim. However, the exact location of this house is unknown. It could be assumed that it is located at Akhmim. At Athribis, Min is usually referred to as the ‘Lord of *hw.t jꜥh*’⁽⁹¹⁾. According to CG 22139, CG 22151, ꜥprt-st carried the title ‘Aperet-Isis, in the temple of the Moon’. Accordingly, it could be suggested that aprt-st played an essential role together with Min and Reptyt at the *hw.t jꜥh* of Akhmim⁽⁹²⁾.

VII.6. ꜥprt-st and other gods

Worthy of note that ꜥprt-st was depicted with several deities as follows: Min, Repit, Osiris, Isis, Horus the avenger for his father, Anubis, Kolanthes, and Nephtys.

She was associated with Isis and she carried the same title of her ‘the Great mother of god. It also has been suggested that ꜥprt-st was one of the forms of the goddess Isis⁽⁹³⁾. However, this opinion would be rejected because both goddesses were depicted together on one of the stelae that were discussed in this study.

ꜥprt-st was usually associated with Repit. This could be concluded through the stela kept at Berlin Museum (Inv 22489) (Doc. 15). It was discovered at Akhmim. Emperor Hadrian is shown over it while making an offering in front of several deities as follows: Min followed by Osiris, Horus, Kolanthes, Repit, and Isis. Repit is shown here with a lady’s body and leonine head surmounted with sun-disc and uraeus. She is holding *wꜥs* scepter in her left hand while her right-hand holds the *ꜥnh* sign. The text above her reads as follows:



*nswt-bjty rpjt ir hr jmntt šꜥmt m ib ꜥprt-st
m hw.t-jꜥh*

“Queen of Upper and Lower Egypt, Repit, the eye of Horus, on the western side bank (Athribis), Sekhmet in the city of Heart, Aperet-Isis in the House of (the) Moon”.

(90) Gauthier, H., “LA Déesse Triphis”, *BIFAO* 3, 1903, p. 177.

(91) Altmann-Wendling, V., “Of Min and moon – cosmological concepts in the Temple of Athribis (Upper Egypt)”, in: Rosati, G. & Guidotti, M. C. (eds.), in: *Proceedings of the XI International Congress of Egyptologists*, Florence, 2015, pp. 8-9.

(92) for the relation between the Temple of the Moon and ꜥprt-st, see: Kuhlmann, K., “Der Felstempel des Eje bei Achmim”, *MDAIK* 35, 1979, p. 187.









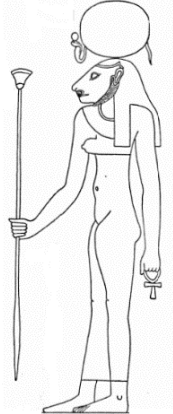



(93) Repit, see Gauthier, H., “La Déesse Triphis”, *BIFAO* 3, 1903, p. 173.







According to the text of the stela of Berlin Museum (Inv 22489) and (Doc. 6), it could be suggested that *ḥprt-st* was associated with Repit starting from the Late Ptolemaic Period until the Roman period. Accordingly, she was represented with the body of a lady and a leonine head in (Doc. 6) which reflects her association with Repit.

Table 1: General Overview on *ḥprt-st*

Doc.n°	Dynasty	Location	Accompanying gods with goddess <i>aprt-st</i>
Doc. 1a	18th	Akhmim	Min, Horus, and Isis.
Doc. 1 b	18th	Akhmim	Horus.
Doc. 1 c	18th	Akhmim	Horus.
Doc. 1 d	18th	Akhmim	Min, Isis, and Horus.
Doc. 2 a	19th	Abydos	Horus.
Doc. 2 b	19th	Abydos	-
Doc. 3		Akhmim	Min.
Doc. 4	Ptolemaic Period	Edfu	Neith, Sothis, Hathor, Nekhbet, Mut, Isis, Hathor, Nephtys, Isis, Hathor, Khawit, Bastet, and Tefnut.
Doc. 5	Ptolemaic Period	Athribis	Min and Repit.
Doc. 6	Roman period	Esna	Min.
Doc. 7	Greco-Roman Period	Akhmim	Min, Horus the avenger for his father, Osiris, Isis, and Nephtys.
Doc. 8	Greco-Roman Period	Akhmim	Min, Horus the avenger for his father, Osiris, Isis, and Nephtys.
Doc. 9	Greco-Roman Period	Akhmim	Min, Horus the avenger for his father, Re-Hor-achti, Osiris, and Isis.
Doc. 10	Greco-Roman Period	Akhmim	Min, Osiris, Isis, Horus the avenger for his father, and Nephtys.
Doc. 11	Ptolemaic Period	Akhmim	Min, Osiris, Isis, Nephtys, Hours, and Repit.
Doc. 12	Ptolemaic Period	Abydos	Min, Horus the avenger for his father, Hours son Isis, Anubis, Osiris, Isis, and Nephtys.
Doc. 13	Ptolemaic period	Unknown	Anubis, Osiris, Isis, Nephtys, Min, Horus
Doc. 14	Ptolemaic period	Akhmim	Osiris, Anubis, Horus the avenger for his father, Isis, Min, Horus, and Nephtys.
Doc. 15	Roman period	Akhmim	Min, Osiris, Horus, Kolanthes, and Isis.











Table 2: The different representations of *ꜥprt-st*

			
<p>(Doc. 1a)</p>	<p>(Doc. 1b)</p>	<p>(Doc. 1c)</p>	<p>(Doc. 2a)</p>
			
<p>(Doc. 2b)</p>	<p>(Doc. 3)</p>	<p>(Doc. 4)</p>	<p>(Doc. 5)</p>
			
<p>(Doc. 6)</p>	<p>(Doc. 7)</p>	<p>(Doc. 8)</p>	<p>(Doc. 9)</p>

			
<p>(Doc. 10)</p>	<p>(Doc. 11)</p>	<p>(Doc. 12)</p>	<p>(Doc. 13)</p>
			
<p>(Doc. 14)</p>	<p>(Doc. 15)</p>		

Conclusion

According to this study and the Tables mentioned above, it could be concluded that:

- The name of *ṣprt-st* which means ‘She who equips the throne’ was written in various forms. It was divided into two parts; the first part is *ṣpr* which took several forms as follows:  (Aa20),  (Aa20B) , (Aa20C); the second syllable *st*  (Q1),  (Q12). It took different determinatives as follows:  (B1),  (C164A),  (I12),  (O1),  (H8).
- The cult of *ṣprt-st* dates back to the 18th Dynasty, the New Kingdom at Akhmim, during the reign of King Thutmose III.
- Through a large number of her representations on temple walls and stela, it could be suggested that her cult was widely spread during the Greco-Roman period.
- *ṣprt-st* was represented in two forms: First, she is frequently depicted in an anthropomorphic form with the Hathoric emblem over her head. Second, she was rarely depicted as a headed-leonine human body. This representation probably reflects the association between her and the goddess Repit.
- Worthy of note that she was frequently represented standing except for one scene from the great temple of Min at Akhmim which shows her while sitting (Doc 1.b).
- According to the different representations of *ṣprt-st*, she was never depicted alone, but always shown accompanied by other gods, except for one scene (Doc.2.b) where she is shown alone in front of the King.
- According to the titles and representations of *ṣprt-st*, it could be concluded that her cult was spread to Upper Egypt. The city of Akhmim was the main cult center of *ṣprt-st* where she was worshipped together with the god Min. The worship of her started by the New Kingdom, reign of Thutmose III at Akhmim until the Late Graeco-Roman period.
- *ṣprt-st* was also worshipped in the city of Abydos. This could be concluded through her representation and her title on the walls of the temple of Seti I. Worthy of note that *ṣprt-st* was also worshipped at Athribis.
- It seems that she played an essential role in ancient Egyptian rituals. This could be concluded from the several scenes showing her receiving offering alone or with other gods.
- As a funerary goddess, her name was mentioned in the *ḥtp dj nsw* formula during the Greco-Roman period. However, her name was never mentioned alone in the offering formula. It was accompanied by names of other gods.

- She played an important role in the resurrection of the deceased by mentioning her name in the *hꜣtp dj nsw* formula.
- *ꜥprt-ist* was usually depicted accompanied by other gods, she was most frequently depicted together with Min, in addition to others such as Osiris, Isis, Horus the avenger for his father, Nephtys, Aubis, and Repit.
- *ꜥprt-ist* was associated with Repit by the Late Ptolemaic period until the Roman period.
- She was a member of the triad of Akhmim during the New Kingdom. She was also a member of the triad of Athribis during the Graeco-Roman period.
- The cult of *ꜥprt-st* was associated with the ‘House of Moon’ at Akhmim.

Plates

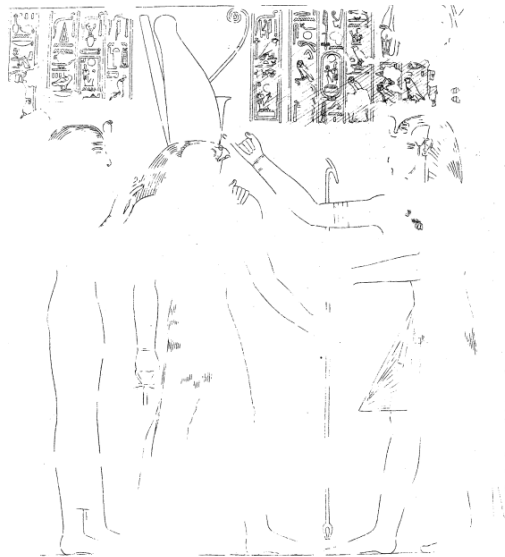
(Doc. 1a) *ṣprt-st* over the northeastern wall of Room E in the rock chapel at Akhmim. **After:** Kuhlmann, K.P., “Der Felstempel des Eje bei Achmim”, *MDAIK* 35, 1979, Tf. 53.



(Doc. 1b) *ṣprt-st* over the left side of the portal in the rock chapel at Akhmim. **After:** Kuhlmann, K.P., “Der Felstempel des Eje bei Achmim”, *MDAIK* 35, 1979, Tf. 51, Abb. 2.



(Doc. 1d) *prt-st* to the left side of the courtyard wall in the rock chapel at Akhmim. **After:** Kuhlmann, K.P., “Der Felstempel des Eje bei Achmim”, *MDAIK* 35, 1979, Tf. 52.



(Doc. 2a) *prt-st* over the northern wall of the chapel of Horus in the Temple of Seti I at Abydos.

After: Calverley, A.M., *The Temple of King Sethos I at Abydos*, I, pl. 27, li.u.

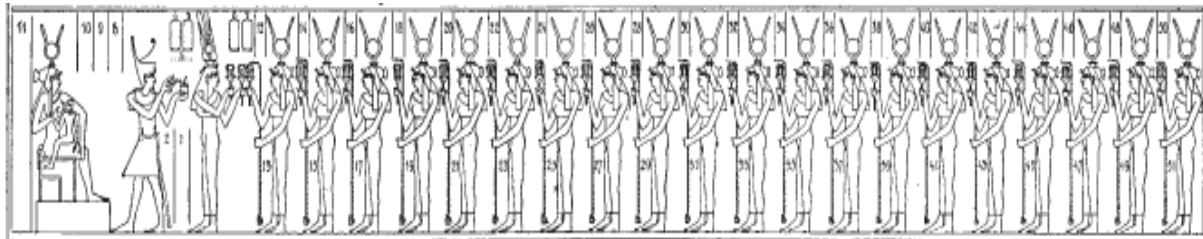


(Doc. 2b) *prt-st* over the third column of the second hypostyle hall of the temple of Seti I at Abydos. **After:** Calverley, A.M., *The Temple of King Sethos I at Abydos*, IV, Pl. 69, 3.A.SW.



(Doc. 3) *prt-st* on the fourth register of the inner side of the left door jamb at the temple of Min in Akhmim

After: Nasser, G., Baumann, S. & Leitz, Ch., “A newly discovered edifice of Atum in Akhmim Part of the necropolis of the primeval gods?”, *ENIM*, 8, 2015, Fig. 8, Pl. I, Scene 4.



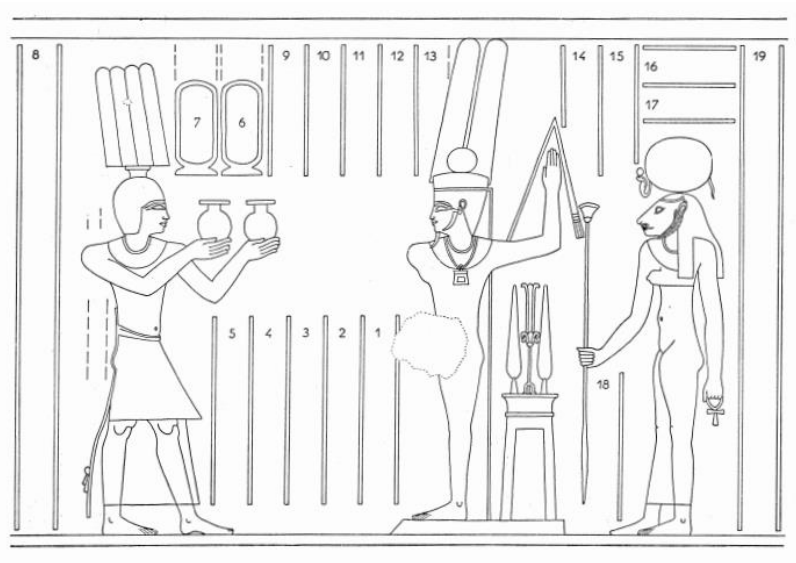
(Doc. 4) *prt-st* over the northern wall of Edfu Mammisi

After: Chassinat, É., *Le Mammisi D'Edfu Mammisi*, Tf. XV.



(Doc. 5) *prt-st* from the hypostyle hall of the temple of Repit in Athribis

After: Müller, M. & Teotino, C., "Tempel der Repit in Athribis", *Archäologie in Deutschland* 6, 2006, p. 16.



(Doc. 6) *ḥprt-st* over the hypostyle hall of the temple of Esna

After: Sauneron, S., *Le Temple D'Esna*, VI/1, Le Caire, 1975, N° 485.



(Doc. 7) Stela of *ḥr-wn-nfrt*, The Egyptian Museum in Cairo (CG.22017)

After: Kamal, A., *Stèles Ptolémaïques et Romaines II*, CGC., pl. VII.



(Doc. 8) Stela of *šp-[n] -mnw*, The Egyptian Museum in Cairo (CG.22045)
After: Kamal, A., *Stèles Ptolémaïques et Romaines II*, CGC., pl. XIV.



(Doc. 9) Stela of *pḥst*, The Egyptian Museum in Cairo (CG.22114)
After: Kamal, A., *Stèles Ptolémaïques et Romaines II*, CGC., pl. XXXIV.

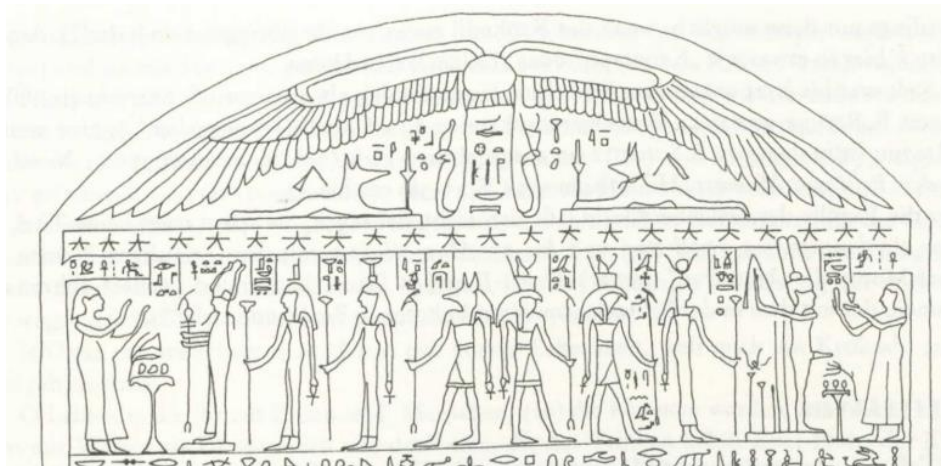


(Doc. 10) Stela of Pesnezemiblash, The Egyptian Museum in Cairo (CG.22151)
After: Abdelhalim, A., “A Lunette Stela of Pasenedjemibnash in Cairo Museum CG 22151”, *BIFAO* 114, 2015, Fig. 2.



(Doc. 11) Stela of *Wsir-wr*, Louvre Museum [E19262 = Guimet 1753]

<https://collections.louvre.fr/en/ark:/53355/cl010024563>



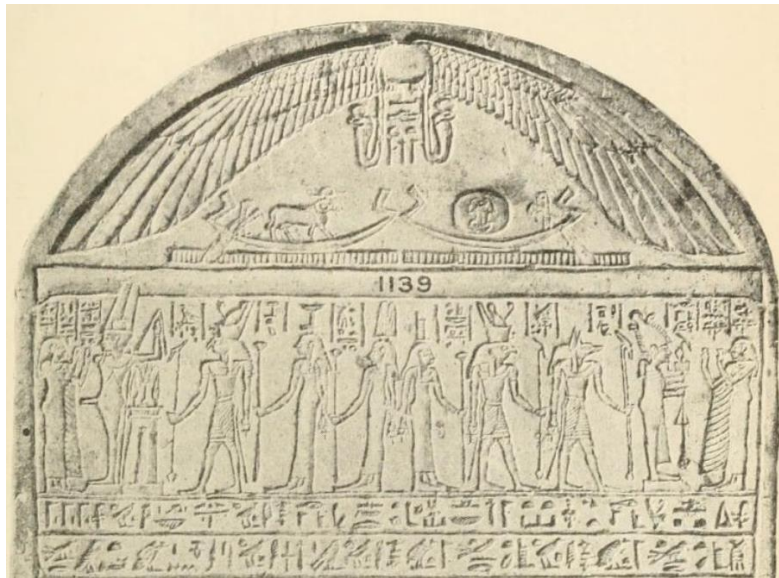
(Doc. 12) Stela of Hieldshiem Museum (PM 6352)

After: Von Karl Jansen- Winkeln, “Die Hildesheimer Stele der Chereduanch”, *MDAIK* 53, 1997, p.93, Abb. 1.



(Doc. 13) Stela of Nesmin, Copenhagen Museum (ÆIN636)

After: Koefoed-Petersen, O., *les StÈles Égyptienne*, pl. 61.



(Doc.14) Stela of Ta-shera-Menu, British Museum (1139)

After: Budge, W., *A Guide to the Egyptian Galleries (Sculpture)*
/ *British Museum*, Pl. XXXVII.



(Doc.15) Stela of Berlin Museum (Inv 22489)

After: Scharff, A., "Ein Denkstein der römischen der Kaiserzeit aus Achmim", *ZÄS* 62,
1967, Abb. 1.

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المعبودة عبرت إيزيس "prt-st" في مصر القديمة

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الملخص

يتناول البحث المعبودة المصرية القديمة "prt-st". انتشرت عبادة هذه المعبودة على نطاق واسع في أحميم حيث كانت تُصوّر عادةً مع المعبود مين. تعود أقدم إشارة للمعبودة عبرت إيزيس إلى عصر الدولة الحديثة كما انتشرت عبادتها خلال العصرين اليوناني والروماني. صورت المعبودة prt-st على جدران المعابد واللوحات الجنائزية. بالإضافة إلى ذلك، وارتبط اسمها أيضاً بصيغة http dj nsw خلال العصر اليوناني الروماني مما يعكس دورها الجنائزي في الديانة المصرية القديمة. ويناقش البحث الطرق العديدة لكتابة اسمها بالإضافة إلى ألقابها ومراكز عبادتها وأشكالها وطرق تصويرها على جدران المعابد واللوحات الجنائزية ودورها في الديانة المصرية القديمة والمعبودات التي ارتبطت بها.

ويهدف البحث إلى إلقاء الضوء على المعبودة عبرت إيزيس ودراسة تحليلية لمناظرها وطرق تصويرها المختلفة على جدران المعابد واللوحات الجنائزية منذ بداية عصر الدولة الحديثة حتى نهاية العصرين اليوناني والروماني.

معلومات المقالة

الكلمات المفتاحية

عبرت إيزيس
؛ مين ؛ أحميم ؛
لوحات جنائزية؛
العصر اليوناني
والروماني.

(JAAUTH)

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